

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

No. XX.

TO THE SOCIETY OF FRIENDS.

"If any man speak, let him speak as the ORACLES OF GOD."
1 Pet. iv. 11.

FOR Amicus, both as a writer and as a man, the author of these Letters entertains an unfeigned esteem. Towards him and towards the other members of your Society, whatever you may think, he feels nothing but benevolence. Of the piety of some of your members, I do not permit myself to doubt; but your far-famed morality I attribute, principally to your rigid discipline. To the intended aspersions and insinuations of Amicus against the character of his supposed antagonist, no other answer need be returned than a quotation which I hope, for the sake of himself and his readers, he will remember: "As I shall attack no one's person, arraign no one's motives, but simply oppose principles and doctrines; no one need expect me to notice personal invective, hard names, suspected motives, nor any thing but sober arguments." Chris. Rep. No. 5. For your doctrines, I confess, I have not the least partiality, and from them I will not promise to withhold any epithet which I think they deserve.

I have lately been struck very much with the similarity of your doctrine in regard to the Scriptures to that of the Socinians. Like them you profess a great respect for the Bible, but make little use of its contents farther than they suit your purposes. Like them you admit a degree of inspiration and Divine guidance, but deny a plenary inspiration. Like them you set up a standard superior to the written word; they idolize Reason, you Internal Light. They deny the perfection of the present Canon; so do you. They are always prating about "false translations," "various readings," the "ignorance," "prejudice" and "mistakes" of the Apostles; so are you. They reject the Mysteries of Scripture, the Trinity, the Atonement, Everlasting Punishment, at least they say nothing on these subjects; so do you. (There is every reason to fear you agree with them in the doctrine of Universal Salvation. I never yet saw or heard a sentiment in your Books or Sermons which implied your belief in eternal condemnation. And I call upon Amicus to avow your sentiments on this important subject. I challenge him to deny the charge contained in this parenthesis.)

In my last communication, besides bringing twenty-one Arguments against your doctrine of Internal light, (but one of which has Amicus even essayed to answer,) I showed the tendency of your doctrine in six particulars. With this statement your advocate finds great fault, and yet not a single charge does he explicitly deny! In the first place, I asserted that it led you to "deny the plenary inspiration of the Scriptures, and to attribute as much inspiration to Christians now as to Peter and John." He rejects the word "plenary" as unscriptural and substitutes the equivocal word "sufficient;" but with regard to the latter clause, says not a word! Is not this a tacit admission of its truth? Again; I charged you with "neglecting the Bible as not necessary to a knowledge of the will of God." He says, as the Socinians also do, we do not neglect the scriptures, we have a high respect for the Bible, and inculcate its perusal on our people; but he does not say they are necessary to a knowledge of the will of God. The third charge of "questioning the authenticity and correctness of our present Bible" he does not touch, because it cannot be denied. Again; I charged you with denying to the Bible the names of the "Gospel," "Revelation," "Word of God;" and Amicus admits you give them no higher title than the "Holy Scriptures," and "Scriptures of truth." The charge of rejecting some part of the Bible as not inspired, he does not deny. The charge of denying the leading doctrines of the Scriptures, to wit, Total Depravity, Vicarious Righteousness, Trinity, Resurrection, Everlasting Punishment he answers by calling them "heathenish divinity!!!"

Yet, gentle reader, this is the very man who after fearing explicitly to deny a single charge, and after leaving twenty of my arguments unanswered, can accuse me of making "groundless charges," and not answering two or three of his last objections! Whether

I have not generally taken all suitable notice of his arguments, and answered them effectually, let the public judge. Nothing but want of room prevented my answering those to which with such confidence he refers. Reader, here they are.

Obj. 1. "In opposing the doctrine of Internal Light, you oppose the Holy Spirit, the two being one and the same." (This is a general objection running thro the whole of your Essays.) No such thing. We adore the Holy Spirit, and acknowledge Him as our only Teacher: we oppose what you call "Internal Light" as a Pretender, Impostor and Usurper, whom your Society and others have set up in opposition to the Spirit. The Holy Spirit teaches us thro the Scriptures and according to their plain and obvious import: Internal Light teaches you without the Scriptures, and, as a necessary consequence, often against the Scriptures. The Holy Spirit commands us to bring Internal Light to the bar of the written word; Internal Light refuses to pass the ordeal. They are by no means the same.

Obj. 2. "Christ promised the Holy Spirit to his disciples to teach them all things." John xiv. xvi. True, and these promises extend to us as well as to the Apostles, but in a very different sense. As the Apostles were to lay the Foundation of the gospel church;—to make many new revelations and utter predictions of events for centuries to come;—as the most important truths they were to teach, were not yet committed to writing, and could not therefore be known by them in an ordinary way,—the Spirit was promised to them as an immediate, extraordinary and independent Teacher. In this they were as highly exalted above us, or above common Christians, as Isaiah, Jeremiah and Daniel were exalted above their cotemporary saints. Moreover, as the Gentile converts (not having as yet a written gospel) could not come to the knowledge of the truth in an ordinary way, upon them also was conferred an extraordinary portion of the Holy Spirit. Hence gifts of Miracles, Tongues, Prophecy were granted to many besides the Apostles in that day. But since all that the Lord Jesus and his Apostles taught, has been under the infallible guidance of the Holy Spirit, committed to writing, the same extraordinary inspiration is no longer necessary. We need only the common illumination of the Spirit to show us the truth, the beauty and excellence of the written word. To call this common influence "Inspiration," is belittling the term and confounding what is ordinary with what is extraordinary. The gifts of Tongues and Miracles have ceased, because, since Christianity being written, can address us in a rational way, these extraordinary arguments are no longer necessary. For he the same reason. Inspiration has ceased. God is economical and will not waste his power, nor work a miracle to accomplish what may be accomplished by ordinary means. The Spirit no longer acts in us as an Independent Teacher, but instructs us instrumentally thro his written word.

But has not every Christian "an unction from the Holy One to teach him all things—so that he needeth no man to teach him?" 1 John ii. 20, 27. Certainly, every Christian who reads the scriptures with a sincere desire to know the truth, has the witness of the Spirit to their truth, so that he needs no man to tell him "this is the word of God." For behold there the Image of God and is sure that they came from God,—more sure than any mere Philosopher can be, when he looks upon the heavens, that "God made the worlds." And this will explain some of your favorite texts: "He that believeth hath the witness in himself"—"If we receive the witness of men, the witness of God is greater." 1 John v. 9. 10. Thus our Lord's promise to send the Spirit is fulfilled without putting ourselves on a par with the Apostles in point of Inspiration, or making internal light our rule.

Obj. 3. "Abraham, Isaac and Jacob had not the Scriptures, yet had an infallible rule." Should we grant they had an extraordinary portion of the spirit it would not follow that we are to expect the same, and that the Scriptures are not our rule; because before a written revelation was given such immediate instruction was more necessary than at present. But the whole argument is a mere quibble. If these patriarchs had not the Scriptures, they had what is the same thing external revelation; and their internal light was in exact propor-

tion. The first light Adam ever had of a way of salvation was the external promise, Gen. iii. 15. "The seed of the woman shall bruise the serpent's head." The external revelations given before the days of Moses were the only rule of faith in those days. And since they have been embodied in the Book of Genesis, the Spirit will never be at the trouble of revealing them again! And the same may be said of all the truths of the Bible, since the Spirit has committed them to writing, he will reveal them no more, but gives us the writing as a substitute for immediate inspiration. The Patriarchs had a rule addressed to their external senses as well as we.

Obj. 4. "Salvation is attainable without the Scriptures, the Scriptures therefore, are not the Rule of faith." Let Amicus produce one instance (except Infants and Idiots and others incapable of faith, or of being called in an external way) of a person brought to the knowledge of Christ without an acquaintance with external revelation, and we will admit the force of his argument. Till then we shall deny the fact. Rom. x. 14.

Obj. 5. "You leave millions of mankind in a most pitiable state." Granted. We leave them (doctrinally) where the Scriptures leave them, and where our Society would (practically) forever leave them,—without the light of Revelation, without hope and without God in the world!—"What a cruel doctrine is this!"—Is that argument drawn from Scripture, or from feeling? Declaim as loudly as you please about the "partiality, cruelty and tyranny of God," all this is no argument with those who make the Scripture their only rule. Yours is an argument drawn from feeling (or internal light) in direct contradiction to the word of God. You set up yourselves as judges what it is right and fit for Almighty God to do; thus presuming to "re-judge his judgments, be the God of God!" In regard to the state of the heathen, you set up your internal light against both Scripture and facts. Facts (some of which I will detail hereafter) show that the state of the heathen now is the same as in the days of the Apostles, when describing their character, Paul strings 23 vices on one string, (Rom. 1. 29. 31. ;) and the nations which have not the Scriptures have the same light which the ancient Romans, Corinthians, and Ephesians had before the Apostles came, in other words, they are "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world." The only spirit that works in them is "the Prince of the power of the air, the same who now worketh in the children of disobedience." Eph. ii. 2. 12. All the light they have is the light of Nature, Conscience and a few scattered rays of external revelation.—"But why has not God sent them the Bible?"—It belongs as much to you as to us to decide that question. I would simply answer, for the same reason that he did not provide a Saviour for the devils,—that he leaves any of mankind to perish that he denies the heathen science, civilization and liberty,—because his justice does not require him to bestow any blessing upon sinners, and because he chooses to do what he will with his own; and I may add, because he works by means, and will call Christendom to a strict account for not having long ere this sent the Bible and the Gospel to every creature.

Obj. 6. "If any man speak (preach) let him speak as the oracles of God,—this oracle is internal light, therefore internal light is a rule for preachers." This objection refers to the only one of all my arguments which Amicus has attempted to answer, and the awkwardness of his answer confirms my argument. "Oracle" (in the singular number) always denotes the voice of God speaking from the temple; "Oracles" (plural) always denotes the things spoken. Thus Stephen speaking of the fathers, says "who received the lively oracles to give unto us." Acts vii. 38. Pray, how could Moses and the Jewish fathers transmit the "Oracle" or voice of God to their descendants! But any one can see how they could transmit the "oracles" or things spoken, to wit, by writing. Two things then are taught in this text of Peter, "If any man speak, let him speak as the oracles of God," first, that the Scriptures are not a "dead letter" but the LIVING ORACLES OF GOD; and secondly, that all Preachers instead of following any internal light, should make the written word of God their Rule.

PAUL.

FROM THE SOUTHERN INTELLIGENCER.

SATAN HIS OWN ENEMY.

Mr. Editor,—Permit me to give you an account of certain circumstances, which occurred in P*****, Massachusetts, during a late powerful revival of religion in that place. These circumstances conspire to exhibit at once the Power of God, and the malignity, as well as powerlessness of the devil, when he who "rules in heaven and earth," is pleased to assert his prerogative. Nay, they conspire to prove that God can make Satan and his agents defeat their own designs, and can make them instrumental in promoting his own glory, which their hearts hate.

It was the fourth of July 1821, that the adversary had selected as the day on which he was to make an open and undisguised attack upon the work of God. Already he had lost many faithful subjects, but had hitherto manifested his hostility by employing the tongue of slander—by circulating, in the real spirit of stratagem, reports equally insidious and infamous against the character of the Rev. Mr. N*****, the servant of God.

By the latter part of June appearances seemed to promise a rich harvest of converted souls. This enraged the enemies of religion. And when it was announced that the friends of God intended to devote the natal day of their country to the celebration of His praise in the sanctuary, certain men took the alarm.

It was the signal for offensive operations. They had no previous intention of celebrating the day, but finding that Christians had determined to honour God and his work on that day, they determined to set up *their* god in opposition. Early in the morning they commenced the discharge of cannon, and I recollect, Mr. Editor, that while I was rising from my bed, and adjusting my dress to prepare for the morning service, I could not exclude from my mind that expression of the prophet Daniel, *that the wall should be built in troublous times.* "Troublous times, troublous times," infested my imagination, and yet that the wall would be built—that the work of God would go on, I could not reasonably doubt, though I confess, that like an inexperienced, trembling follower of our great Captain, I feared the result. It was a beautiful and glorious morning. The sun rose clear over the distant hills that skirt the valley in which P. is situated, and while he smiled, and lighted up the face of the earth, and diffused a genial warmth and vigour throughout the system of nature, seemed to be an emblem of what the Sun of righteousness was, and was to be to many a soul upon which Jesus had already smiled, or to which he was about graciously to reveal himself.

I took my way to the lecture room, passing through the smoke of the cannon, which they were careful should be kept firing a sufficient length of time fairly to salute those who were assembled to worship God, and let them know that they had commenced operations for the day. We had a most delightful season of prayer and praise, and when Mr. N***** addressed us from a portion of Scripture, the Spirit of God was, as I believe, verily present by his holy anointings. The address was directly to Christians, and I think I can call yourself to witness, Mr. Editor, (for I think you were present) what elevation of hope—what sustained spiritual feeling—what fulness of joy then held their delightful sway in the hearts of Gods people. It was an antepast of the day;—more—it was a prelibation of heaven. Never did I so practically know the meaning of the pious David's assertion—"the law of thy mouth is better to me than thousands of gold and silver."—"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

The opposers occupied the church in the morning with their exercises. At 2 o'clock they who loved the Lord and respected his ordinances, began to assemble in the same place. For the sake of accommodation some few gentlemen who had walked in their procession, and who still wished to attend the religious services, they deferred their carousals ostensibly, until these services were concluded. The church was crowded. While the people were assembling, and as they passed near the rioters, crackers were repeatedly exploded, in order to deter and intimidate them. The service began. It went calmly and sweetly forward. The Rev. Mr. H. the pastor, took his text from JOHN viii. 36. "*If the Son therefore shall make you free, ye shall be free indeed.*"

He had not proceeded far when the word—*fire!* was given, and our ears were suddenly stunned, and the congregation startled, by the report of cannon. It was the attack of the devil! and it was well kept up. But unfortunately for him and his agents, every shot preached louder than ten thousand thunders! Meanwhile, the drums beat and the fifes played, and the soldiers marched back and forth before the church door, animated moreover by the music of the cannon, and the prospect of a glorious triumph over the cause of God. But alas! they were labouring hard to defeat themselves. Some few Christians indeed, of delicate frame and quick sensibilities, were agitated and alarmed, and others, though not intimidated, dreaded the consequence of this violent attack, but generally there were high hopes that this tumult would be overruled for good. And so it was. So skilfully did the preacher allude to and apply his discourse to the barbarians out of doors, such advantage did he take of every blast of the cannon and every play of the drum, by some well pointed remark, that it all went like a two-edged sword to the hearts of listening sinners. Indeed, Mr. H. afterwards informed me that had he showed the heads of his sermon to his opposers previously, and earnestly requested them when he had reached such a point in his sermon, to *fire!* and when he reached another point to *fire!* they could not more effectually have subverted the purposes of his discourse than they did. Those gentlemen who had walked in the opposer's procession, hung their heads, were disgusted—and in some instances were convicted deeply of sin. One gentleman who had been previously somewhat serious, declared to me, that every shot of the cannon pierced his soul—filled him with a kind of indescribable horror, and brought him, through the blessing of God, to such a hatred and detestation of sin in himself and others, as constrained him quickly to fly to Christ.

I confess I trembled for the ark of God. Indeed, I was so uneasy, that after the sermon was concluded, I went out and expostulated with the ringleader, whose companion in wickedness I once had been, and over whom I thought I might have some influence. But I have reason to believe that in general the spirits of the children of God were perfectly unruffled. I sat near the Rev. Mr. N. and so delighted was he with the discourse and so accurately prescient too was he of the result, that whenever an apt allusion dropped from the lips of the preacher, he would turn round with a holy smile, and whenever a shot from the cannon pierced our ears, he would say, it would involuntary escape from him—"That is good, that is good." Speaking afterwards of the day he observed to me, "*Did not you feel calm? I thought there was a deep and majestic calmness overspreading the minds of Christians.*" I found very many did indeed feel so. Nothing could be more appropriate, or more naturally arise out of his text than Mr. H's. description of the miserable bondage in which

those slaves of the devil out of doors were faithfully serving their master.

The ministers looked forward with an alternation of hope and fear to the *meeting of inquiry*, or *anxious meeting*, as it was called, as that meeting was generally esteemed a kind of spiritual thermometer, by which the degree of warmth and feeling in the society could be measured. This was held for an hour previously to the evening service. The time arrived. It was crowded—never so full before! The daring and outrageous attack of Satan in the day had driven many to the place, in which he that appeared was always supposed to be asking, "*What must I do to be saved? What must I do to be saved?*"—This question was emphatically asked in the meeting. It was found that a most powerful impulse had been given to the revival. Sinners were pressing with accelerated speed into the kingdom of God. Nor was this impulse at all weakened by the evening service.

The house was overflowing. You were there. You marked the progress of things. Mr. N. that evening put forth his mightiest efforts. His discourse was one continued flash of conviction. He spoke from that part of GEN. xix. which treats of the destruction of Sodom. "*Up, get ye out of this place,*" was closely and powerfully applied, and when he had given a full account of the nature and circumstance of Lot's expostulations with his son-in-law, he came to speak of the awful stillness which remained over Sodom, while Lot was taking his leave. Oh! then, when all his warnings were despised, and they would not believe a word he said—then—then—when Lot was safely out of Sodom—what a terrible storm of fire ensued? You remember he turned the heads of the audience completely towards the windows. They involuntarily looked round to see the conflagration! to see Sodom in flames!—It was quite overpowering.

That was an eventful and glorious day for P*****. From that time forward Emmanuel spread his triumphs among great and small. They who thought to crush the work of God were bitterly disappointed, and retired with shame. The fruits of this revival are *one hundred and forty converts*. Praise ye the Lord.

He that loves the cause of Jesus, will be gratified at the recital of such facts as the above. They afford besides an exemplification of the rule, which a minister of the Gospel ought above all men to place constantly before him: *That no opposition, however furious and appalling, which appears evidently to be dictated by enmity to good principles, and in the case of religion to the Gospel of Jesus Christ, ought to discourage him at whom that opposition is aimed.*

Your's, &c.

NOVANGLUS.

SWEARER BEWARE.

FROM THE SOUTHERN INTELLIGENCER.

Mr. Editor.—The following event occurred in P***** my native town, some time since. A young man, about 20 years of age, of the name of G ———, on a public day, being somewhat intoxicated, rode down the main street with considerable rapidity, and meeting a friend, reined in his horse, which was skittish, in order to converse with him. Not many words had passed, when the young man's friend requested him to turn about and go with him to the "North Woods." "*I'll go to Hell first!*" was the reply. The words had hardly escaped his lips, when his horse suddenly reared himself on his hind legs, and pitching backwards fell on his rider and crushed him to death! He was taken up a lifeless corpse, and carried into an adjoining house, where I saw him. He was taken at his word! Oh! where is his soul!

TITUS.

"As the eyes of a maiden to the hand of her mistress." Ps. cxxiii. 2.

My mind naturally recalled this allusion of the sacred poet, on the day of holy rest, while an unobserved spectator, my eye caught the countenance of a female servant, a native African, sitting on a cricket at the feet of her mistress, and watching, with sweet simplicity, the precious instructions of her mouth, as she read a portion from the Apostolical narrative of Christ; and questioned her on the plain and weighty truths of God's word in the language of an easy catechism.—Many interesting reflections filled my thoughts at witnessing this exhibition of Christian kindness on the one hand, and of much docility on the other.

Here, thought I, is an illustration of the wise and kind design of the divine Providence, in overruling the counsels of the wicked, for the good of this once perishing heathen. Some avaricious and cruel soul, who thought of nothing but the money he might gain in selling her to the highest bidder, caught her when she was wandering, unconscious of her danger among her native wilds, and minding a younger child. By the same unfeeling hands, she was transported as an article of commerce and sold in the public market. She is now the property of a Jewess. But God is in no want of means to effect his purposes, and though her mistress has threatened to sell her for learning her other servants to go to meeting, necessity has compelled her to hire her out, and the kind hand of her heavenly Father has placed her under the care of one who is thus enriching her mind with the precious truths and consolations of the gospel of Jesus.

Here, I reflected again, is an example for all who have the care of servants. In the conduct of this Christian lady, and the attentive and thankful object of her instructions, every mistress and servant may learn how to make each other happy. Here is the true and only way to sweeten these relations with the purest emotions of condescending kindness in the one, and of respect, gratitude and love, in the other. Were this example universally followed, we should soon cease to hear of dishonest, unfaithful, and ill tempered servants, and of unfeeling and capricious mistresses.

It was natural too, to think of the change our city would witness, were every house to exhibit such an example of quiet and salutary instruction, on the hours of that day we are kindly commanded to remember and keep holy! Our side walks would no longer be lined with chattering idlers, nor our yards made to echo with the noises of children and servants, who have never been taught a more pleasant and comely way of spending the Sabbath, than in the rude and mischievous freaks of uncultivated and vacant minds.

It was affecting also to reflect, for the fact could not be forgotten, that many professed Christians, suffer Sabbath after Sabbath to pass away, without giving their servants a single lesson from that precious gospel, which our Saviour commands his disciples to preach to every creature! God has indeed, in his holy providence, placed many of the sons of Africa under their care, and has given them the authority to command their services for their personal comfort and profit: but they seem to have forgotten that they too have a Master in heaven, and that he will one day require from them an account of the manner in which they have treated their fellow servants, who are dependant on them for the knowledge of salvation, and the opportunities of using the means of grace. What confusion must cover the face of that man or woman, in the presence of Christ, who thus takes away the key of knowledge, and locks up the treasures of revelation from those, to whom they not only equally belong with themselves, but to whom, they are bound by

every sacred and tender tie, freely to give what they have so freely received! [So. Intel.]

FROM HANNAH MOORE'S "MORALITY OF PAGANISM."

When a violent plague raged in Rome, the method they took for appeasing the deities, and putting a stop to the distemper, was the establishment of a theatre and the introduction of plays. The plague, however, having no dramatic taste continued to rage. But neither the piety nor ingenuity of the suppliants was exhausted. A nail driven into the temple of Jupiter was found to be a more promising expedient. But the gods being as hard as the metal of which the expiation was made, were no more moved by the nail, than the plague had been by the theatrical exhibition; tho' the event was thought of sufficient importance for the creation of a dictator! What progress had reason, not to say religion, made in the first metropolis of the world, when a nail or a play was thought a rational expedient for pacifying the gods and stopping the pestilence? Nor does reason, mere human reason, seem to have grown wiser in her age. During the late attempt to establish heathenism in a neighbouring country, does it not look as if the thirty theatres which were opened every night in its capital in the early part of the revolution had been intended, in imitation of the Romans, whose religion, titles, and officers the French affected to adopt, as a nightly expiation to the goddess of reason for the cruelties and carnage of the day?

Whatever conjectural notions some of the wise might entertain of a future state, the people at large could only acquire the vague comfortless ideas of it, which might be picked up from the poets. This indefinite belief, immersed in fable and degraded by the grossest superstition, added as little to the piety as to the happiness of mankind. The imitations of their Tartarus, and there Elysian fields, were so connected with fictions, as to convey to the mind no other impressions, but that they were fictions themselves. Such uncertain glimmerings of such a futurity could afford neither cheerful hope, nor salutary fear. They might amuse the mind, but never could influence the conduct. They might gratify the imagination, but could not communicate "a hope full of immortality." They neither animated the pious, nor succoured the tempted, nor supported the afflicted, nor cheered the dying.

REVIVALS OF RELIGION.

Berkshire county, Massachusetts, is, at this time, watered with a copious shower of divine grace. I am not able to state the exact number of hopeful converts in each town; but in Pittsfield, Lenox, Lee, Stockbridge, Sanderfield and New Marlborough, about eight hundred, it is believed, have been recently brought out of nature's darkness and nature's bondage into the light and liberty of the gospel. In Pittsfield the reformation has been remarkable, not only for the number of its subjects (about 200) but for the character of the converts. Of 80, who at one time united with the church, 40 were heads of families. In Lee, the work, although of recent date, has been rapid—more than one 100 are already reckoned as the fruit of the revival. Revivals of religion have very recently and in general, with very promising prospects, commenced in Lanesborough, Great Barrington, Sheffield, and Egremont. [Ver. Int.]

By a letter from a correspondent in Fitchburg, Mass. dated 16th inst, we learn there is a general excitement on religious subjects in that place.—The writer states that "For some months past there has been a constantly increasing attention to religion. A few in different parts of the town have obtained hope.

Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival: we dare not say we have not. What will be God only knows. I do not know one who is not more thoughtful than usual, and I do not know but few, who seem very pungently convicted."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New-Ipswich the prospect is most interesting. How large the number who have hopes I do not know. I learn that 60 attended an enquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer." B. Recorder.

REVIVAL IN SAVANNAH.

Extract of a letter from a Clergyman of the Methodist Church in Savannah, to the Editor of the Southern Intelligencer, dated Jan. 21, 1822.

"As relates to the revival in this city, I can with pleasure remark, that it has been such an one, as perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added one hundred and eighty-three members to our church, many of whom are promising young men and women, from whom we have much reason to expect a permanent support to the cause of Christ in this place."

SELLING PEWS.

(From the Reformer.)

It appears that the practice of selling pews has been adopted by the Methodists at Halifax, Nova-Scotia, and is no doubt in full operation among the same society throughout England. We have seen an address which was sent to the Trustees of the Methodist Connection, in Halifax, after notice had been given that a sale of the pews in their Meeting-house would take place on such a day. It was written by Walter Bromley, superintendant of the Lancastrian Institution at Halifax, and will apply with equal propriety to every church where selling pews is practised. The following is an extract from the address, dated Acadian School, Sept. 15.

"To the Trustees.—As several texts from Scripture have made a serious impression on my mind, and as I am informed that the new Pews in your Meeting-House are to be disposed of on Monday next, I beg your attention, as one of the Trustees, to the following passages, which appear to forbid the sale:

"PETER, speaking to Elders, says: 'feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'—1st. Pet. v. 2, 3, 4.

"I cannot find a sentence in the Holy Scriptures that authorises the sale of Pews; and however much the custom may have prevailed since Mr. Wesley's time, I am satisfied that the words of my Saviour will bear me out: 'Make not my Father's house an house of merchandize.'"

"I see no particular objection to Pews, provided they are perfectly free to rich and poor, and that the hearers are thereby made more comfortable, but the sale of them in a place of worship, is I believe, an abomination in the sight of God."

It is stated in the Boston Recorder of Jan. 12, 1821: "The pews in the new Methodist Church in Providence, Rhode Island, have been sold for more than sufficient to pay the expense of erecting the building."

This has also been the case in many Presbyterian churches.

THE ORPHAN ASYLUM.

It is our painful duty to notice an occurrence which cannot be contemplated but with grief. The cause of the destitute always claims an interest in the heart. But our feelings in relation to the sorrows of helpless innocence are peculiarly characteristic of our humanity. In the sufferings of the Hebrew infant, there was eloquence which won the heart of the daughter of an inexorable enemy of God's people. "The babe wept!" This was an irresistible appeal to the bosom of the observer. It procured for the suppliant a sanctuary in the palace of his adversary, and opened for the supply of his wants, and for his mental improvement, all the sources of Egyptian munificence. The same principle which operated in the breast of Pharaoh's daughter, still exists in our nature; and, sanctified by the example of Christ and the influence of his Gospel, is active in devising and efficient in its plans to promote the happiness of its objects. Of this the *Philadelphia Orphan Asylum* was a grateful memorial. But that sacred depository of the trophies of benevolent enterprise, is now desolate! And what is still more mournful, the ashes of one fourth of its little inhabitants are mingled with its ruins!

On Thursday morning, 24th Jan'y, between 2 and 3 o'clock, the Asylum, which was a handsome edifice, three stories high, and its dimensions 50 feet in front by 53 in depth, was totally destroyed by fire, together with all its furniture, clothing, provisions, and wood; not a vestige remains, except "cracked and tottering walls." Sixty eight of the children were, with peril, rescued, and twenty three are missing; these doubtless perished in the conflagration! The fire is said to have originated in the kitchen, and was occasioned by the hanging of clothes, which had been ironed on the preceding night, near the stove when the family retired to bed. The kitchen and the school room were on the ground floor, below the first story.

The ruins have been searched, and the bones of the little victims collected! and doubtless they will be interred, in a manner suited to the circumstances of their death.

Amidst the gloom which this mysterious providence has cast around, we are cheered with the assurance, that the prompt and ample liberalities of our citizens will enable the Society to build another Orphans' Asylum, more convenient than the former, which we hope will be an edifice worthy of its name, and a lasting monument to the praise of our city.

The State Legislature has, unanimously, appropriated the sum of \$5000 to aid the funds of the Society. The insurance on the building was \$6000. *Rel. Rem.*

* Exod. ii. 6.

POLITICAL EVENTS, &c.

War, and that without delay, between Russia and Turkey, is now universally considered as certain.—The Russian troops are pouring down upon the Turkish frontier, with tremendous parks of artillery. Letters from Leipzig, dated December 18, states that an account had been received there of a Grand Council held at Petersburg, and presided by the Emperor Alexander, at which decisive measures were adopted with respect to the Porte. On the breaking up of the Council, several couriers were dispatched to the southern provinces of the Russian Empire. The winter season it is thought by Russian officers who have formerly served in Turkey, will rather facilitate than retard a campaign in that country.

THE NEXT PRESIDENT.

Much interest has been excited by the canvass, already instituted, of the question—Who

shall be the next President? It seems to be taken for granted, that Mr. Monroe will retire at the close of his present term, in accordance with the precedents established by his predecessors. Various candidates have been named; among whom are Mr. Adams, Mr. Calhoun, Mr. Crawford, Mr. Clay, Mr. Lownes, and Mr. Clinton. The contest promises to assume much activity; and where the choice will fall, we shall not attempt to conjecture.

Col. Star.

INTERNAL IMPROVEMENT.

Indian Trade.—An interesting document upon this subject from the Superintendent of the Indian Department, Mr. McKenney, has been laid before the Senate of the U. States. He recommends that the whole of this trade be kept in the hands of the government.

The present system is a mixed one. The government carry on a part of the trade and licensed individuals carry on the remainder. In regard to the latter, he proposes some new regulation; such as that no person shall be permitted to trade with the Indians except he give bonds to observe the laws and regulations which may be established, and obtain the President's license for the trade. Mr. McK states an important fact, that nothing tends so much to impoverish this unfortunate race, as *cash annuities*, which are usually squandered in the purchase of Rum. The government has now nine trading posts among the Indians, viz:—Prairie du Chien, Fort Edwards, Fort Clark, posts on Marie Decine River, Green Bay, Chicago, Arkansas, Red River, and near old Fort Confederation on Tombecbee. Accompanying Mr. McK's letter, is an account of profit and loss, which shows a considerable gain to the fund invested by the government in Indian trade. Government however did not go into this commerce with a view to a profitable speculation, and provided something has been done for the amelioration of the condition of our Red brethren, it has been amply repaid for any losses it may have sustained.

CHRISTIAN REPOSITORY.

SATURDAY, February 9, 1822.

AMICUS' note has been received. The Editor in answer can only say he is not conscious of that *partiality* at which Amicus not obscurely hints. From the commencement of the discussion, the Editor has aimed to avoid even the *suspicion* of partiality towards the writer whose sentiments accorded more nearly with his own. In order to give to A. every reasonable opportunity of stating his sentiments, he has taken liberties with P. and granted privileges to A. which he would not have dared to *reverse*. Amicus will remember that when he asked the *exclusive occupation* of the paper for some weeks, the privilege was granted without waiting for Paul's consent. Whoever will compare the length or their respective essays, (though both have been too long) will perceive that A. has occupied at least a quarter more of our paper than his opponent. Was this partiality? The Essays of A. have been very little shortened since our notice threatening of curtailment; and we regret that after such distinct and frequent warnings, A. should have compelled us to exercise our "Editorial circumcision" on his communication first. The Repository is still open to any communications of reasonable length, but the Editor cannot consent to occupy more than a single page, (the first page) hereafter with any communications of either Amicus or Paul.

BLESSED IS THE MAN WHO CONSIDERETH THE POOR.

How many feel this very moment death,
And all the sad variety of pain!
..... How many pine in want,
Shut from the common air, and common use
Of their own limbs!—How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery—sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty.

In consequence of the almost exhausted* state of the funds of the "DORCAS SOCIETY," of this Borough, they

are induced to appeal to the public in behalf of the suffering poor. Heretofore the Society has been able to meet the demands made upon it by the needy; and the comfortable garments which have clothed, and warmed the naked limbs of many a child of want, bear testimony of its usefulness. It now languishes for want of aid, and unless some speedy supplies are obtained it must cease its operations. It is confidently believed there are in this town too many benevolent minds to permit this, and it is hoped if a knowledge of its situation is once communicated, the sacred stream of Charity would flow freely from many hearts to revive its drooping circumstances. With such expectations the Dorcas Society venture to solicit assistance from a generous public. The principle objects who are furnished with clothing are the sick—the aged—and little children, and this relief is not given indiscriminately. A visiting Committee carefully inspect the *characters*, as well as the wants of the applicants, that as far as possible, prudence and judgement may regulate their distribution; any articles therefore of *half worn clothing*, or such things as could be converted into garments would be extremely useful, and thankfully received. *Cotton* to make *Comfortables* would be a valuable donation, and as there are many large Factories near the borough who have quantities of an inferior kind, they would render an essential service to the cause of humanity by bestowing a little to make bed coverings at this inclement season. Donations in money shall be carefully expended.

There are no doubt many persons in the country who would cheerfully aid in relieving the wants of the poor, did they know how usefully could be applied a *few cuts of yarn—a piece of wool—or a few yards* from their webs of homespun. To such it may be observed that donations of this kind will most effectually answer the designs of the Society, and become an acceptable offering in the sight of that blessed Redeemer who has promised to reward and acknowledge, every act done to the poor as done to himself; for he has said "inasmuch as ye have done it unto one of the *least of these*, ye have done it unto me."

To be roused to the performance of deeds of mercy and benevolence it is necessary to have personal experience of the sufferings and wants of those around us. Then the impression would be deep and lasting, and would constantly furnish us with themes and arguments to "REMEMBER THE POOR." In the language of a late elegant writer "one single morning devoted to exploring the recesses of misery would preach to you through life—would stamp you merciful forever. The claims of the poor are written on the face of nature—on the hoary mantle of the earth—and conveyed in the bitterness of the breeze. In looking through your casements you naturally reflect on the "special blessings and comforts you enjoy, while your imagination tenderly depicts the horrible reverse of "cold—nakedness—and famine."

Could the Dorcas Society assemble in one group the various characters who need your Charity, their sufferings and wretchedness would plead eloquently, and their pleading would be irresistible—We would place before you the aged sufferer stretched on a bed of sickness, palsied with age—and chilled by poverty. "We would encircle you with little children—hang them on your garments—teach their fatherless arms to entwine about your knees—their innocent eyes to fasten on yours—and their pallid lips quivering to cry, *Mercy or we perish!*"

All donations of money, clothing, cotton, &c. &c. may be sent either to Miss S. Rumsey, Miss E. Montgomery, or Mrs. Gilbert, Market street Wilmington.

* They have not three Dollars in the Treasury.

MARRIED.

On Wednesday evening, the 30th ult. by the Rev. Daniel Higbee, Mr. WILLIAM SHERER, of Newark, Merchant, to Miss ELLEN J. WARREN, of Laurel, Sussex County, Delaware.

OBITUARY.

DIED, on Thursday the 24th of Jan. Mr. Edward Foard of Bohemia Manor, Maryland, aged 78 years, leaving an aged widow, two daughters and a numerous family of grand children to lament his loss.

"And all the days of Methuselah were nine hundred and sixty-nine years, and he died."

The life of Mr. Foard exhibits a rare example of great industry and economy in youth, combined with enjoyment in age. At his first outset in life, his *means* were slender, but by his exertions he was enabled in advanced years, to enjoy the well earned fruits of his labour with his friends, in a manner that few who know the difficulty of obtaining a competency do. His example and precepts will long be remembered by those who lament him.

"Man goeth to his long home, and the mourners go about the streets. Then shall the dust return to earth as it was, and the Spirit to God who gave it." A.